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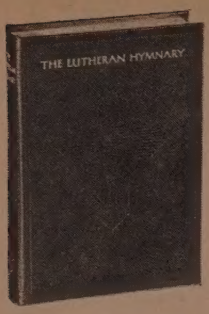
Members of American Lutheran Church, Baker, Montana, form the outline of their new church at recent ground-breaking ceremonies. See page 20.



On Putting Away the Old Hymnbooks

By J. R. Hestenes

No Sir, Little Book, there is nothing coldhearted about this a taking you out of service. We are not heartlessly stacking you wi others and slamming the door on you, as though it is just an ugly and something to get out of the way. You, Little Bound Friend, a commissioned from a service greater than we can assay.

How was it out there in a book rack amid the gum wrappers a tissue, the forgotten hankies and the hairpins? Out there where you week after week, anticipating your next chance to serve, not knowi sure who would pick you up. Somebody young and clear-eyed, r and full of zest; or someone slightly beaten who, through bifocals, search you for your riches, the message of your metrical form; or p a little child, who would hold you upside-down and sometimes b human, and taste one of your corners, or even try a tooth on yo

Both valiant and faithful has been your service. Some of your p have become enshrined in the memory of those very ones you ai their worship of God. Numerous are the babies you marched t baptism; manifold are the hearts you unburdened by the gentle of your lines; many are the breasts from which you compelled You have blessed, you have enriched, you have made gladness r

And, Little Book, here is a Medal: For Valor Beyond the Call of You were tired and worn and your face was torn with the sh tale of time. But you were asked to keep serving until, at lo your descendants came to relieve you. And you did. Even at the a broken back and slipping pages. Still you held on, faithful an How sad you were when you could no longer hold onto Num and had to let it go! How desolate that page lay, crumpled in the of the rack. How ashamed you were of your shabbiness at the las Little Book!

So now, Good Friend, thank you for all you have meant to s for so long. You deserve a good rest. Hum to yourself the musi your own Number 178—"Sleep in heavenly peace."

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For the Family Altar

Correspondence

The Church in Today's World

Among Lutherans

Within the ELC

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Letter to Jesus

d Jesus Christ:

I wish to ask You some questions. I am not a . I don't know which to choose, Buddhism or ity. If I had not received your Gospel, I think have chosen Buddhism. During the Chinese New vent with my friend to the big temple at Wang Ta worship Buddha and to ask Buddha to tell me ne. But the result caused me great unhappiness. d "Fortune Paper Number Sixty-One." It referred vent in Chinese history where You Fei, a good was killed by some traitorous officers. Since I feared story carried some augury of my own future, my s intensely depressed, until April 5th when I re- e Gospel of Luke from You. This Gospel has led ake some enquiries of You. I can't decide which ght. I hope You'll give me a definite answer and as Your disciple. Please explain to me the true of the life of man.

HWANG YU CHOW

s:

days ago, I passed through Yuen Long and re- packet from you. Opening it, I saw that it was a nd I liked it very much. But my circumstances are indrance to me. I must work from early morning dnight, every day. My monthly salary is $60 and pport my whole family with that. If I stop work- ust also stop eating! So I have no time to attend learn doctrine and to worship the Lord. In addi- udied in school for only three years. I just don't I have the qualifications for becoming a Christian. ou answer all these questions for me?*

YOUNG HSIH CHANG

are translations of two letters which demonstrate ikingly two different types of problem that loom work of evangelizing Hong Kong—one a religious the other economic. The first letter, being ad- o Christ, might strike us at first as bordering on hemous, but it becomes a rather moving letter e realize that it was written by a deeply sincere wever ignorant he may be of the simplest Christian e second letter represents a large majority of the people of Hong Kong.

letters were received by the Lutheran Sowers' after 120 Chinese Luther Leaguers had "invaded" of Yuen Long with some 12,000 packets of Chris- ature (see photos). The Sowers' Crusade is designed this large segment of the population who, by f working hours or spiritual confusion (equally roblems in Hong Kong!), never make their way or of a church.

DON BARON

Upon arrival at the area chosen for distribution, Luther Leaguers register at the host church. They are divided into teams, given the "lay of the land" and assigned to a given district. Photo by Roger Chao.

(Above) At Funglin, girls distribute the packet of Gospels and tracts to the country people. (Below) Some workers who received the packets stopped by the side of the road to read them. The exterior of the envelope has a pair of rolling eyes and the words (in Chinese): "Hey! Take a look inside!" Photos by Isaac Chao.

Are Ministers Obsolete at 50?

Churches do not provide pensions for ministers of 50, but they retire them anyway, to their own very great loss.

By Aute I

Recently the pastoral committee of a church with a membership of 1,700 and an annual budget of $60,000 asked a seminary placement office to suggest the names of ministers whom it could consider for its parish. The committee's one condition was that the candidates be young men. "We have decided," they wrote, "that we will not consider a minister who is over 40 years of age, and we would prefer someone 35 or younger."

This is not an isolated case. Although most church pulpit committees are not as blunt in stating their preference for younger men, age is almost always an important and often the determining factor in choosing a minister. Every year I work with scores of pulpit committees representing churches in several denominations in their search for a new minister, and I have been distressed that so few of them are willing to give any consideration to the man who has passed the half-century mark.

I find that other officials engaged, as I am, in the placement of ministers have observed this same tendency to reject the older man. A recent survey of 31 smaller churches offering a $4,000 salary plus parsonage revealed that less than ten per cent of them were willing to call a man of 50 or over. What are the reasons for this attitude on the part of the churches?

For one thing, age has lost its prestige value. In the past, when life moved at a slower pace and change was less frequent and less startling, the elders of a community were sought out for their experience and skill, their wisdom and counsel. But not today. Today the emphasis is on youth, and a number of popular fallacies about persons over 50 have grown up that have placed the older clergyman as well as his secular brothers in an increasingly unfavorable position.

The 'Health Risk' Fallacy

Fallacy number one is that the older minister (45 to 65) is a poor health risk, that he is more prone to serious illness and will require more time off from his work for this reason. This idea is doubtless based on ence with individuals, but it does not apply to old isters as a group. During the past twenty ye U. S. Public Health Service has made a nu studies to ascertain the average number of cas ness in persons in different age-groups. One su reveals that the average incidence of illness causes is actually higher at age 30 than at age at the advanced age of 70 the average number of illness per person per year was found to be per cent greater than at age 30.

The Bureau of Labor Statistics, studying t question with regard to industrial workers, fo men over 50 lost fewer scheduled days of work illness than any younger age-group. For one thi of the common nervous and digestive ailments a with the pressures of modern life were sho much less prevalent in men over 40 than in men. The mounting evidence clearly indicates fixing of arbitrary age barriers by church pu mittees on the basis of health is not justified b logical facts. Men over 50 are still good health r

'The Cream of the Crop'

A second fallacy is that older men are les and less effective in their work. This gene about older persons has been widely accepted in and is often carried over into the thinking o men who are charged with the selection of ne ters. But the facts are otherwise. During the years, several important research projects have ducted to discover the relationship between formance and age. It was found that, excep requiring great physical strength and endura men are, in the words of a National Asso Manufacturers report, "the cream of the cr have developed disciplined work habits and to concentrate, so that, despite the fact that th have slowed down, they are able to do more work in a given time than younger men. The can draw on accumulated resources of skill,

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perience that younger men lack. They are less ed by outside interests and influences; they have to focus on the task at hand. Their families are grown up, so that they are freer of domestic ibilities. These are the findings as to older men in al jobs. Clergymen in their September years have advantages and an additional one: time is more s to them, for they know that fewer years are m for active service of the church. If there is the opportunity, these can be made the most fruitful a whole life's ministry.

The Hearts of the Young

rd fallacy is that the minister who is approaching assed the half-century mark is less able, because years, to capture the imagination and win the of the young people of the church. Naturally we deeply concerned about the religious development children, particularly of our teen-agers as they ugh the stages of rebellion that are made mani- so many strange ways. We are not always sure know what is going on in their minds or that we y influence in the situation. Hence we seek a r who understands young people and can speak ly to their needs and problems.

ll too often we assume that only a young minis- attract young people. The young people them- would be the first to deny this. They want some- o is interested in them, someone who can chal- eir minds and guide their newly developed social sness. But they know that this is not a matter of r age. If you observe students in secondary schools colleges, you will often discover that the teacher ost respect and love, the teacher who is exercising atest influence for good in their lives, is one hair has long since turned gray with age. Young d alike, we are all drawn to intellectual and l leaders, persons with ideas, broad perspective, judgment, living ideals. Pulpit committees too look first to these qualities rather than to the irrelevant evidence provided by a birth certificate.

What We Seek in a Minister

t do we really want when we call a minister? We irst of all, someone to preach to us. But maturity ssary for really great preaching. It takes time to o recognize and understand the deep needs and s of the men and women who sit in the pews. iires experience, the experience of having sat hey sit and having been moved by the emotions d. A minister must be mature before he can effec- ay with Nathan of old, "Thou art the man." f the greatest preachers the church has ever had nen past the half-century mark who had been adiant by their years of service and whose lives had become a living sermon pointing beyond themselves to Christ, as he in his humanity pointed beyond himself to the Father.

We want, also, a minister who can teach us, tell us of the living God and the eternal Christ out of the depth of his own heart and spirit. We want a minister who is at home in the Scriptures, who can show us their relevance to our lives and help us to hear and know God's word for us and our time. We need someone who can speak to us of the cross in Christ's life and the cross in our own lives.

We want a minister who can help us, as pastor and counselor, in the dark and troubled hours of life—a man who is himself no stranger to sorrow and grief, to disaster and death; who can direct us on the hard paths of necessity that he has already traversed and lead us through swirling Jordans that he has already crossed.

Director of a Divine Drama

More than anything else, we seek in our minister that indefinable quality we call leadership. In his various roles—as preacher, teacher, pastor, counselor, administrator—we want him to be able to open up to us as individuals and as a congregation new horizons of the spirit, and to direct us in growth in the love and service of God and of mankind.

In his provocative new book *The Church and Its Ministry,* Richard Niebuhr describes the essential function of the minister as that of being the "pastoral director." When we consider the work of a "director" in the field of music and drama we see how apt this description is. For in the church we are called to take part in a divine drama, in which each of us has a distinctive role to play in order that the redemptive message of the Author may be understood and accepted. It is a personal role in that it does not destroy or diminish the individuality of the participant; but it is a role set in a greater action, which requires each performer to subordinate himself to the larger whole.

The Part of Wisdom

This is why a director, a leader is needed. There can be no great symphony, no great dramatic production and no great church congregation without a director who can draw out the best from each person to create the blended, moving message of the whole. It takes wisdom and vision in the minister to perceive, understand, communicate and develop the purposes and expectations of the Christian community and of the individuals in it. And this wisdom and vision are generally found only in the man who, in addition to native ability, personal consecration and formal ministerial training, has attained the spiritual maturity that comes with the years.

Sometimes the older minister is his own worst enemy

(Continued on page 12)

Journey through Canada-II

At the close of World War II there were 41 pastors in the Canada District and 13,935 baptized members. As of December 31, 1957, there were 65 pastors serving a total baptized membership of 24,285. The statistical report recently released by the General Secretary of the Church in the LUTHERAN HERALD indicated that Canada was in third place among the districts of the Church in percentage growth in 1957, with a membership increase of 7.88%. And it was the only district in the Church to raise the full amount pledged for the benevolence budget.

It was not always thus in the Canada District. There was a time when it was difficult to get pastors to serve in the district. The beginning of the change came when the Church in 1938 decided to establish Luther Theological Seminary in Saskatoon. Since that day a steady flow of Canadian men have offered themselves for the ministry of the Gospel, have been trained in Saskatoon, and have remained in Canada to serve their own people.

The vigorous home mission supervision of the District President, with solid support from the ELC Board of Home Missions, has been a large factor in the new day that is breaking in Canada. But basic in the human equation is the dedicated work of the pastors and people. This was everywhere evident in a week of visitation.

The week began Sunday morning, April 13, in Edmonton, capital of Alberta, and a thriving city of 159,600 people. Central Lutheran Church, our mother congregation in the city, is moving forward with an aggressive program. Mt. Zion Lutheran Church was organized in 1955 and has already become self-supporting. Calvary Lutheran Church was organized in 1951 and is busy in missionary outreach. The itinerary led on to Grande Prairie in the Peace River country, about 250 miles northwest of Edmonton. The next stop was F John on the Alcan Highway, northern outpost o congregations in Canada. A plane ride of an ho 15 minutes put me down at Prince George in th of the Rockies. 374 miles of further travel to th and I arrived at Terrace and Kitimat, nestled am giant trees of the coastal mountain range. Ther Prince Ruppert on the Pacific Coast, where the itinerary was concluded.

At Kitimat and Prince George the congregati been organized within the last two years; at Ter than four years ago. In some places there is a sub nucleus from congregations in the older prairi ments. In other places there were a number o emigrants from Europe. No longer are the congr al rosters made up of a succession of names en *sen* or *son*. Home mission congregations are section of the people in the community. Often th have come to faith during the instruction i classes know what the Church teaches better tha who have grown up in Lutheran congregations.

These home mission congregations were not ized because large groups of people pleaded, over and help us." Rather, they came into being the Church is under the Saviour's mandate: Wherever there are people, the great Commi applicable. In one city only two families were sented in a well-advertised meeting called to whether work should be started. Yet, in this v I found an active congregation born of a faithf lamation of the Gospel, that persevered despi very great difficulties.

Home Missions provides substantial help in and funds to launch the work. Good counselin ment was reflected in the excellent locations th of these congregations had acquired. But a financial assistance has been provided, every c tion had held building costs down by substant tributions of labor. In one of the congregations th people wanted an electric organ badly. The pa to tell them that Home Mission regulations against it until substantial payments could be m the Home Mission loan. But what could the pa when a few days later 15 young people brought cial gifts totaling $1,000, saying, "This is for the

I left Canada with a song in my heart after o the work of our pastors. Salaries are less in the District than they average in the States, and c higher. But I heard no one complain. Many e confidence and enthusiasm about the future. wives stand beside their husbands in cheerful helping to balance family budgets and presidi the parsonages with Christian grace.

FREDRIK A. Sc
President, ELC

hundreds of worthy examples
t ELC people are doing

In Memory...

By Alf Jorgenson

Lars and Synnöve Thormodsgaard, pioneer parents of Ole.

ted with Knut Thormodsgaard many years ago. much concerned with the use of his accumulated ons. The Thormodsgaards had been reminded ly by their father, *Det er ikke for dere at halte og som de vil.* (These things aren't for you to waste arrel over.) They were to be used to God's glory! gave the first big gift, $10,000, to start radio WCAL at St. Olaf College, Northfield, Minne- e also established large endowments in the . Now his nephew, Ole of Canton, South Dakota, t given his 320-acre farm on the Gift Annuity ent plan in memory of his parents, Lars and e Thormodsgaard. It was turned over to the benefit Augustana Academy at Canton, South

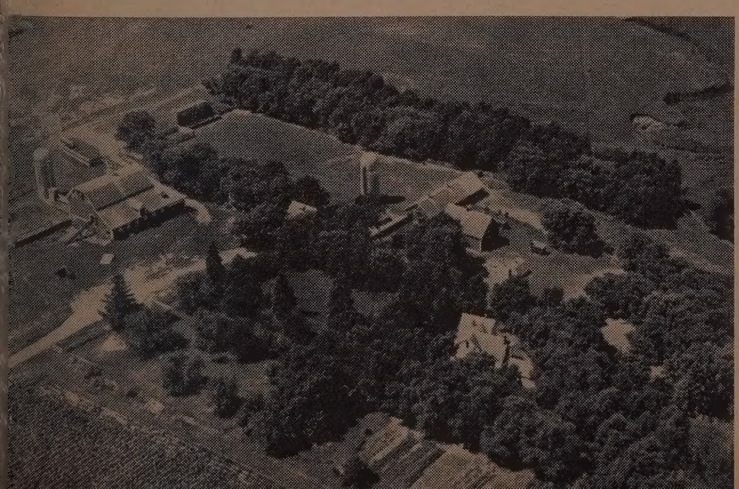
many years, Ole has been considering this gift. Uncle Knut went to Norway many years ago, Ole to manage his affairs. Annuity checks kept from church headquarters addressed to Knut e to bank. This aroused Ole's curiosity. Why e Church sending his uncle these checks? He found that Knut had set aside property, securities, and cash for the Church to invest and use. The Church had made an agreement to pay his uncle a set sum each year as long as he lived. Then the gift could be used for various missions and institutions of the Church.

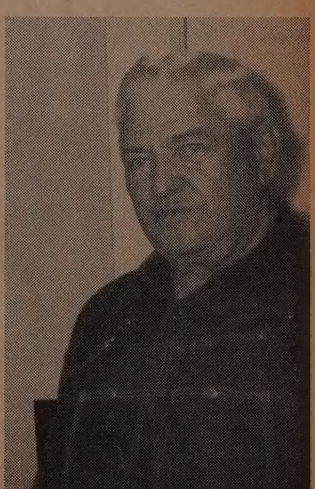
Ole decided to follow his uncle's example and now is relieved of managing the large farm, yet receives a good income for life. Moreover, Augustana Academy, the institution he chose to benefit from this gift, can use the proceeds for its building fund. With his Uncle Knut, the donor can say, "Now I am so glad to be through with these matters." (Of course Knut said it in Norse, *Nu er jeg saa glad at bli kvit med alt dette.*)

Your intended gift, large or small, for any institution, mission, or service of the Church can be on its way by sending it with the blank on page 23 of this LUTHERAN HERALD. The proof of the popularity of the plan is the fact that so many of our annuitants keep sending in gifts often and, of course, secure larger income from year to year. Their favorite mission or charity gets more too. The tax savings interest some, but the true motive for most is their love for their Lord and His Kingdom.

You can join the ranks of our many annuitants who say, "I'm so glad I did my giving this way."

utiful 320-acre farm was donated by Ole Thormods- hown in picture at right) for Augustana Academy.





Our Year of Jubilee

By R. A. O

Today the Lutheran Church faces the greatest opportunity of its history for bringing the Christian witness to the world. Perhaps never before have the eyes of the world been so focused upon it. In our country, publications with international outreach are asking in so many words, "What's happening to these Lutheran Churches? Is this 'sleeping lion' really waking up?" In 1961 more than ever the eyes of many will be upon us when, under God, our new Lutheran church body comes into being. This union will be regarded as all the more significant because it will cut across national lines and traditions which hitherto have played such a large part in the divided state of Lutheranism.

God's Hour—or Man's

We believe that this union can mark the beginning of a far greater fulfilment of our Lord's great commission for the spread of His saving Word. Or it can mean merely a greater massing of numbers, a meshing-in of denominational gears so quietly and smoothly that the average parish will hardly know what is happening except for a brief flurry of press accounts. It may even mean, some have said, an inevitable slow-down in the over-all program of the church. None of us like to face this kind of prospect in a time of need like this! What can we do to prepare ourselves for a closer walk with and a greater work for our dear Savior and Lord?

His Word for Our Year of Jubilee

"All things are hallowed by the Word of God and prayer." These words, so significantly spoken at our marriage altars, can well be a call to us as we enter in upon a union with the American and United Evangelical Lutheran Churches. They remind us of our need of Him who said, "Without me, ye can do *nothing.*" And he meant exactly that.

In 1952 the uniting Churches adopted the "United Testimony" with statements on "Faith" and "Life and Practice" of the new church body based upon the teachings of Scripture. (See *Report of the Joint Union Committee,* 1958, pages 163-186). We should like to propose that, beginning with Ash Wednesday, 1959, and moving on toward Pentecost we enter into a period o Bible study, undergirded by prayer, with Unite mony and the Minneapolis Theses serving as a and source material for the study.

The fall season of 1959 could be utilized for devoted to a study of stewardship as set fort Scriptures. The Lenten season of 1960 would this special season of study of the Word and p this way there would be ample time for becomi deeply grounded in the precious truths of Hi Word, for searching our own hearts, for seek almighty aid. What a rich experience it wou United Testimony with its teachings, for exa "God," "Atonement," "Justification," "the Priest Believers," "the Church's Hope and Triumph," its "Life and Practice" section could become a Testimony" in our hearts and minds and lives strengthened with the Word of God in our hea assurance and joy of salvation in Christ we cou forward into an offering of special gifts du season from Easter to Pentecost in 1960, a witnes faith in our Savior and Lord.

The period from Easter to Pentecost need no of defeat and retreat from the heights of L Easter Sunday. More than ever during this pe Sunday school children, young people, and othe in the congregation should be called upon to pa in the services. A stewardship visitation of all in our congregation could be carried out dur season. Pentecost Sunday of 1960, under God, bring us an experience like that of the days of Ne

"Also that day they offered great sacrifices, joiced: for God had made them rejoice with gr . . . so that the joy of Jerusalem was heard ev off" (Nehemiah 13:43). In that day of long people were not satisfied with building a mere wall, just as today we should not be satisfied mere external union. The story of the building "inner wall" in Nehemiah's day tells of an i period of hearing the Word, with a resultant co of sin, of services of consecration and re-dedicati finally of a great out-pouring of sacrificial gift

His Name (Nehemiah 8:12). Do we want any- ss than this for our day? So also today the com- orship of God needs not only "the first fruits of ;" but also "doing good and sharing what we Hebrews 13:15, 16).

ear of Jubilee" today will be lacking indeed if not include an out-pouring of special gifts far ng the budgetary support needed for the work Church. We owe our first support to our regular But a Jubilee offering could make it possible for urch to enter in upon some special and much project in each area of our Church's work. Our boards could each inform us as to needs which his point they have not been able to touch. We hereby bring our various institutions and missions new church much strengthened for Christian Such gifts and projects would be a tangible wit- the world of how much we love our Savior, how ve desire to bring His help to every possible in every way possible.

alize that here we are proposing only the broad of a Year of Jubilee. We are happy to have been ssurance that the ELC Union Committee will have plans worked out in detail for its observ- o doubt in closest co-operation with the proper ents. It is our hope that many may bring con- e suggestions for this festive "Year." It is encour- o note that the American Lutheran Church is w carrying out a comprehensive program which include all phases of Christian faith and life.

he fundamental need for God's blessing and ow and in the new Church is the Word of God yer. Without this our Jubilee offering will de- e into only another high-pressure financial cam- Without this our Church will not be able to enter its day of greatest opportunity with the inner needed to meet the testings of faith and the we may expect to encounter.

His Word and "Open Doors"

Only to the extent that this union is "hallowed by rd of God and prayer" will we find God-opened of opportunity for witness to the nation or the . The Word of our Lord spoken to the Church adelphia has special significance for the Church y: "I know thy works. Behold, I have set before open door, and no man can shut it. For thou ittle strength, and hast kept My Word and hast ied My Name" (Revelations 3:8). Church at- e today is at an all-time high, but so is the rate olism, divorce, juvenile delinquency, and crime. e in a frightened world, "Men's hearts failing or fear, and for looking after those things which ning on the earth." It is a bewildered world, misled by blind guides, who, having placed their intellect above God's Word, like Pilate, are asking, "What is the truth?" Therefore many are confused. The common remark is, "It makes no difference to what church you belong, as long as you are sincere." "No one can know what teaching is true; it's only a matter of different interpretations." We need all of us to search prayerfully and deeply God's saving Word if we are to live up to our heritage of faith. Only when our "Thus saith the Lord" rings out from pastors and lay people together will we bring to the doubting, despairing, cynical, perishing world about us the full counsel of His saving Word.

The Word of God and Our Freedom

(2) *Only as our union is "hallowed by the Word of God and prayer," will we enjoy membership in a church body that is truly democratic and Christian in all its affairs.* Many are disturbed by the fact that in the new Church the individual parishes will not be represented in its synodical conventions. They fear that the trend will be towards centralization, bureaucracy, and the loss of freedom and initiative of the congregations. I voiced those fears myself in the 1954 convention of the Church. I still believe that such representation would have been the most democratic and by careful planning could have become a means of informing and training our people. But in the last analysis the best preventive of bureaucracy and undue centralization does not lie in the kind of constitution we may adopt, but in our faithful use of the Word of God. The soil and climate of a Bible-reading, Christ-believing, and praying people of God are the surest guarantee of a truly Christian and democratic church government. Then leaders and followers grow into a oneness of fellowship such as can only be created by God.

The Word of God and the World Council Issue

(3) *Only by His Word and prayer will we be able to face up to the World Council issue in the new Church today.* Many of us are deeply disturbed over the fact that this issue could not have been separated from the merger issue at our last convention. Consequently many voted for the World Council of Churches because they felt that to vote against it was equivalent to a vote against the merger. Nothing is more painful, more heart-rending, than to be in disagreement with brothers. Few things could so threaten the unity and progress of the new Church as this one. But what can so lift the level of our discussions, preserve us from unbrotherly personal judgments, and lead us into closer brotherhood and unity as the Word of God and prayer! There were controversial issues of most serious nature in the early

(Continued on page 12)

Editorial...

During the past several months space has been given here to discussion of certain changes which are being recommended in the *Report of the Joint Union Committee, 1958*. No doubt there are a number of others which might profitably be discussed. However, time is growing short, so I shall not refer to the remaining changes; I believe that the most important ones have been given attention.

There is, however, one part of the *Report* which should have further attention, namely, the Convention Resolutions on Union. It will be recalled that, since 1950, the Joint Union Committee has every two years transmitted to the negotiating Churches a series of resolutions for consideration at their conventions. The individual Church, of course, determines how these resolutions are to be handled.

Convention Resolutions on Union

In The Evangelical Lutheran Church, all matters dealing with inter-synodical relations come to the convention by way of the Church Council. Sometimes that body accompanies the resolutions with special statements and even recommends the adoption of additional resolutions. This year, however, the Church Council simply "commends to the 1958 General Convention of The Evangelical Lutheran Church the adoption" of the resolutions just as they have been submitted.

According to the tentative business agenda for our convention, matters relating to the union will be the Order of the Day Friday morning, June 20, immediately following the adoption of the Budget. The remainder of the forenoon session and the entire afternoon session will be devoted to the *Report of the Joint Union Committee, 1958*. As yet details as to manner of presentation have not been worked out. The Union Committee of the ELC will have met before this editorial appears. In a later editorial, we will discuss the recommendations they make regarding this matter. The usual procedure has been to take the Resolutions on Union one by one, with the secretary of the Church Council presenting them and the members of the Union Committee of the ELC available as resource persons. For those who wish to give advance study to this subject, attention is called to the fact that the Convention Resolutions are to be found in the *Report, 1958,* pages 189-193.

The resolutions are five in number. The first [is] for approval for adoption by the constituting co[nvention] of the proposed Constitution and Bylaws for Th[e] ican Lutheran Church. The one thing to notic[e] that the several conventions of 1958 do not *ad[opt]* two documents. That must be done by the con[stituting] convention of the new Church in April, 19[59]. uniting Church can, however, approve these do[cuments] and instruct its delegates to the constituting co[nvention] to vote for them as the basic documents of [the] Church.

It may be assumed that whatever floor discus[sion] debate there will be at our convention on union will center in the Constitution and Bylaws. [Also] the requests made in 1956 for further study h[ave] with the provisions of these documents. Pract[ically] the important changes which are being recom[mended] are found here. For example, the 1956 conve[ntion] The Evangelical Lutheran Church raised som[e] objections to the proposed name of the new Ch[urch] the proposed method of convention representat[ion] so forth. Since the Joint Union Committee is [not] bound to report back to the uniting Churche[s] matters referred, they are specifically before the[m] tion of each Church.

This question, of course, arises: Is it pos[sible] one of the conventions to reject a recommendat[ion] the Joint Union Committee which either ca[lls] change from the *Report, 1956,* or refuses to rec[ommend] a change? This is a question which has caus[ed] little difficulty and has required considerab[le] Perhaps it will be best to approach it through [an] example.

Let us say that the convention of The Ev[angelical] Lutheran Church finds it impossible to concu[r] recommendation of the Joint Union Commi[ttee] the proposed name, The American Lutheran[Church] be retained. Let us remember that this was the greatest discussion among us two years ago. W[hat] happen then?

Until the most recent meeting of the Join[t] Committee there seemed to be a real possibi[lity] an impasse might result which would delay th[e] No one can deny the right of The Evange[lical] theran Church to vote against the proposed n[ame] big question is how the protest could be hand[led] true that the United Evangelical Lutheran [Church] which has a convention each year, could t[ake]

up in 1959. It is also true that The Evangelical n Church could call a special convention in he situation of the American Lutheran Church, ı, would be exceedingly difficult. Its present ıtion requires ratification by the districts of mating to do with the basic documents. Even if the ın Lutheran Church were to call a special con- in 1959, it would still be impossible for its to ratify the recommended change in time for ıstituting convention, which is to be held in 1960.

inescapable situation seemed to indicate only ssibilities: Either all three conventions would ratify everything in the *Report, 1958,* which is ctly our idea of a democratic procedure. Or the es would have to resign themselves to a delay r one or two years in the consummation of the Certainly, an uninviting dilemma to find our- n!

the Joint Union Committee met in Minneapolis and 16, a solution was arrived at which I be- hould prove completely satisfactory. It is em- in the following resolution which will be sub- to the Churches together with the other resolu- n Union:

r Resolved, That the Joint Union Committee is authorized to receive from any of the 1958 Con- of the uniting Churches any proposals for amend- Constitution or Bylaws of The American Lutheran provided that each such proposal was adopted by ırds vote of the convention. If any such proposal ved by a two-thirds vote of the Joint Union Com- it shall be submitted to the constituting convention American Lutheran Church for consideration, after ıstitution and Bylaws have been adopted. Considera- the constituting convention shall be in conformity rticles XIX and XX of the Constitution. Since the ouncil will not as yet have been constituted, each must bear the endorsement of the Joint Union ttee.

let us see how this would work out. We can ke the example of the name of the new Church. e The Evangelical Lutheran Church does object name. Under the resolution we have just quoted, urch could then adopt a resolution stating that ll dissatisfied with the name chosen. This resolu- uld have to be adopted by a two-thirds vote of ıvention. It would be discussed by the Joint Union ttee. If this body, by a two-thirds vote, approved posal of the ELC convention, the change would rporated into the proper document and be acted by the constituting convention.

pened to speak at the Pastor's Conference of our Chicago Circuit a day or two after this resolution had been adopted by the Joint Union Committee. The question was raised there, "How tough could a convention resolution be?" My answer, which I think was correct, was about as follows: A convention resolution could express the dissatisfaction of the convention (if there actually proved to be such dissatisfaction) in very plain terms. It could instruct the ELC Union Committee to present the matter in full detail to the Joint Union Committee, and it could insist that the ELC Union Committee urge its adoption. I also suggested that it would be well that the resolution suggest a specific name.

I went on to say that I hope most earnestly that no such resolution be put in terms of "or else . . ." I do not believe that any of the uniting Churches will want to go to the extreme of saying that there can be no union, unless this or that change is made.

In complete honesty it should also be said that there is surely a possibility that the Joint Union Committee will *not* be able to concur in a convention resolution by the required two-thirds vote of its membership. In such a case, of course, the Joint Union Committee will not recommend the change to the constituting convention. That, in turn, will mean that any change will have to go over until the new Church, by convention action, finds it wise to make the change.

Everything that has just been written about Resolution I, dealing with the Constitution and Bylaws, applies to Resolution II, which has to do with the Articles of Union. With the exception of one thing. While the conventions do not adopt Constitution and Bylaws, they do adopt the Articles of Union. The reason for the difference lies in the nature of these documents. The Constitution and Bylaws constitute the agreement into which the congregations of the new Church enter. Therefore it is only the new Church which can adopt them. On the other hand, the Articles of Union constitute the agreement entered into by the uniting Churches, as the prerequisites to union. Therefore they must be adopted by the uniting Churches before the union can be consummated. A definite resolution of adoption is therefore included.

As I remarked earlier, I can find little or nothing in the Articles of Union as now proposed which will require more than passing attention. True, there are some changes proposed since 1956, but almost all of them are what we might call "perfecting changes." Some members of the convention may have questions to ask, but I assume that this resolution will be adopted with little or no discussion.

(Continued on next page)

EDITORIAL

(Continued from page 11)

Resolution III has to do with the Timetable for Union. This I would like to pass by for the moment, intending to turn to it in a later editorial. There are a few matters regarding the Timetable which do require a certain amount of discussion, involving more space than is available in this issue.

Resolutions IV and V may be considered together, since they both have to do with the duties of the several synodical Union Committees and the Joint Union Committee. There is basically no difference between these two resolutions and the resolutions in the same area which have been adopted each two years since the beginning of union negotiations. Each of the uniting Churches is again expected to elect a Union Committee of nine members. These men will not only be the Union Committee of the body which elects them but will also be the delegation of that body to the Joint Union Committee. As far as I am able to determine, nothing essentially new is added in the way of instructions to the Joint Union Committee.

It is true that, as the effective date of the union comes closer and closer, this committee will have more and more work to do. However, that is a matter of quantity, not of kind. The Joint Union Committee will have an exceedingly busy biennium between now and the constituting convention.

That, I believe, is about all that needs to be said about the Convention Resolutions on Union. —O.G.M.

ARE MINISTERS OBSOLETE?

(Continued from page 5)

in securing a suitable new charge. Too often he has a defeatist attitude. He recognizes that he is slowing down and is prone to talk about this physiological concomitant of age, without taking into consideration the compensatory factors of skill, knowledge and better work procedures that he has developed through the years.

At a time when our church population is growing so rapidly we must make use of the tremendous resource we have in our older ministers. After all, the birth certificate does not really tell us who is young and who is old. Medical science points out that the same man can have a 50-year-old heart, a 65-year-old liver and the lungs of a college track star. What is more important, the minister of 40 or 50 or 60 may have a spirit made ever new and young by his growing relationship with the living God. A church that welcomes such a man may easily be making a decision of epochal wisdom.

OUR YEAR OF JUBILEE

(Continued from page 9)

church, too. But note how they faced them on of God's Word as it cast its light upon the (Acts 15:1-33, Gal. 2). We are glad that the A Union of the new church make it mandatory World Council of Churches issue shall be c again two years after the constituting conv 1960. The decision will be made on the basis o majority. Meantime we need to continue to int selves on this issue, to study it in the light of as it has a bearing on facts involved. In fu with Christian and Lutheran tradition there i in our present constitution or in that of the ne to prevent any individual, congregation, or an group from writing, publishing or sending o articles, tracts, or books to our pastors and cong as well as writing in our official publications. only to take care that we stick to the truth an write in love, avoiding judgments of persona and the like. This precious freedom of witn season and out of season, to our Christian c must be preserved at all costs. The alterna bureaucratic, oppressed, impoverished, and church body.

His Word—Our Protection and Hop

(4) *Only by His Word and prayer is our His Kingdom assured.* In just such a heyday o and prosperity as the Christian Church enjoy land today, Satan may be sowing, unseen and to us, the seeds of ultimate spiritual corruption a How many of the great bodies of the Christian still build upon the Scriptures as the completely infallible Word of God? Why is it that denials mental Christian teachings can be made with by pastors of some of the Reformed Church bo in official publications? It can happen also to it has happened so tragically before when L have placed reason and philosophy above Hi It is possible for us to fall away in this day a ingloriously. We face our greatest hour or sadd one or the other. Our hope is only in His forgivi and in His Word of power.

But what a hope this is for the church when i ful to His Word. It is unstoppable. Our Lo Christ is moving in within it with His res power; He is going on before to open doors ev for the salvation of souls bought with His precio (Matt. 28:16-20; Eph. 1:16-23). Fellow Lutheran give ourselves to the Word of God and praye new Church soon to arise, that in it *His Kingd come to us and through us* to this nation an world.

For the Family Altar

J. R. Hestenes

) the Second Sunday After Trinity

Moses

The Epistle: II Peter 1:1-11 • The Gospel: Luke 9:51-62

Monday, June 9

ORN TO THE CAUSE

Read Exodus 2:2

ghen she saw that he was a goodly e hid him three months.

arents of Moses did not realize, e, that he was destined to fill a important place in the plans of hen the mother of Moses "hid months," because of the oppres- ers of Pharaoh, that every son the Hebrews should be destroyed, a particular sense co-operating d who wanted Moses preserved ecial purpose. Then, when the y was hidden among the reeds at 's bank, God saw that it was d brought about the adoption ild into Pharaoh's house.

child that is born, O God, is the cause. Not always to high leadership and responsibility, but high place of sonship in You. rong the hearts and hands of par- o, in this dangerous world, are to their children the good begin- at insure continued growth and the family of God's own people.

Tuesday, June 10

A MAN OF HEART

Read Exodus 2:11

One day, when Moses had grown up, he went out to his people and looked upon their burdens.

Moses had the good fortune of growing up in the court of Egypt. He had the love and care that was given to a prince, and he enjoyed a good education. But his heart was not turned away from his own people. God saw to that. When he saw at first hand the oppression under which they worked he was angered, and killed an Egyptian who was mistreating one of his people. Moses is not excused for his violence, but we credit him for not losing sight of the needs of his people. He was a man of heart.

Give us the grace, O Father, to remember the oppression under which all mankind lives. Let us not get so far into our own interests that we get away from the needs of others. Spare us from being entirely wrapped up with our own affairs. Lead us to see, then to do something about, the needs of those who suffer, sorrow, seek. Amen.

Wednesday, June 11

ORDERS

Read Exodus 3:7-10

"Come, I will send you to Pharaoh that you may bring forth my people, the sons of Israel, out of Egypt."

Moses had run away from his crime, but he had not run away from God. In Midian, where he was tending sheep for his father-in-law, God came to him in the burning bush. It was a strange event and a holy moment, for the deliverer of the people was receiving orders from God. The man born to the cause was now being commissioned. He offered excuses as a man, but God sent him forth, not only a man, but a man instructed to depend on Him for guidance and power.

Dear God, all Your orders seem strange. You ask us to show kindness when it is more natural to be rough. You invite us to set our affection on things above when it makes so much more sense to keep our feet firmly planted on solid ground. You ask us to confess our sinfulness when we would rather list our virtues. You ask us to believe entirely in the merits of Jesus. Help us to take Your orders. Amen.

✚

Thursday, June 12

THE DELIVERER

Read Exodus 14:30-31

the Lord saved Israel that day e hand of the Egyptians.

was one of the great moments in ory of God's people. They were fter long preparation under the p of Moses, and the final break- n of the hard heart of Pharaoh, e were led forth, to go out of of Egypt. Standing on the other he sea after the dramatic deliver- srael saw the great work which d did against the Egyptians, and ple feared the Lord: and they in the Lord and in his servant

have never forsaken Your people, eavenly Father. When they have distress You have relieved them; ey have been lost You have saved ou have sent leaders who, in Your d by Your power, have brought rth. In Your servant, Moses, we gn of the great deliverer, Jesus the f the world. Teach us to follow ling out of the bondage of sin new land of salvation. Amen.

Friday, June 13

THE LAWGIVER

Read Exodus 20:1-17

"I am the Lord your God . . . You shall have no other gods before me."

Through Moses God gave to the people the Ten Commandments. These were the written expression of His will, and as such touched upon every phase of life as it is lived in relation to God and to man. This was the perfect Law, designed to keep the people faithful to the only true God, and to live in harmony with one another. The greatness of Moses is seen in the fact that he was privileged to be the one through whom God gave His law to the people. The law Moses related to the people still stands, the finest and the best among men.

Knowing that I cannot be at rest within or without, lest I acknowledge You first in my life, I pray that You alone shall be God to me. Teach me to love Your commands, not depending upon them for my salvation, but holding to them as a sure guide along the way of life. Through them, lead us to the new commandment given unto us by Jesus, who taught us the secret of the fulfillment of the Law. Teach us to love. Amen.

Saturday, June 14

THE PROMISED LAND

Read Deuteronomy 34:1-5

"This is the land of which I swore to Abraham, to Isaac, and to Jacob."

Up on Mount Nebo Moses stood, looking into the land God had promised to His people. God came and showed the land to Moses, "All the land, Gilead as far as Dan." This was the land toward which they had been journeying all these years—forty long, hard years since Egypt. And seeing it, Moses must have rejoiced. Into this land he was not privileged to go himself, because of his disobedience to God. But Moses rejoiced for the people for whom the land waited, and in his heart he knew of the better Promised Land to which he soon would be called.

Take me up onto Mount Nebo, O God, that I shall see the land before me. Life on the plains of earth makes me short-sighted, so that all I can see is that which is close at hand. So that my thinking shall not be short, extend my thoughts into the realms of the Promised Land. Not for this life only have I been created; I have been called to live eternally with you. Amen.

Correspondence

"It Is Wine"

►How can our clergy accuse Christ of serving intoxicating drink to His disciples when there is absolutely no *proof* in the Scriptures that He did? Should not God's Anointed be among the first to come forward in defense of our Savior in this matter instead of trying to find Him guilty on flimsy circumstantial evidence?

Dr. Jordahl mentions our Lord as a "Creator of wine." I do not believe that God created the vine for the purpose of supplying the world, or His Son, with intoxicating drink.

The commands God gave for the Passover specifically state that nothing made of leaven be used. Would Christ disobey His heavenly Father by using a fermented drink?

We as Lutherans are pledged to renounce the devil and *all* his works and *all* his ways. How can we with a clear conscience use for Communion the very brew that leads more men into temptation and causes more sin and misery than anything else in the world? How weak must be the faith of anyone who could believe that Christ would refuse them Communion because the cup did not contain alcohol.

Satan must be very pleased when our Church uses the Lord's money to purchase intoxicating drink for the Communion service. Could you think for even one moment that Satan would rather we used grape juice?

It is about time Lutherans do some serious thinking and praying about this matter.

R. S. Lund
Valley City, North Dakota

►I am writing this in response to your article "It is Wine" in the April 22nd issue of Lutheran Herald.

My husband is an alcoholic. Numerous times in the past he has felt an urgent need for communion, only to our great regret; it started him drinking again. You can't convince me that sacramental wine does not have disastrous consequences. Just for an experiment the deacon secretly had used grape juice one Sunday when my husband participated and that day my husband received a blessing instead of a curse. The next time grape juice was used again, only for my husband, and again a blessing. Aren't we justified in using grape juice if it will save a soul from damnation, or doesn't *one* soul matter?

I don't know why you speak with such authority on the subject. In our ten years of struggle and moving we never met a pastor yet who could or even would help us. None of them knows anything about alcoholism. They can't see it as a disease. In one instance a pastor even snubbed us and refused to call on us.

Our present pastor wants to help but doesn't want my husband to be a member of Alcoholics Anonymous. He says all we need is a closer contact with God and Jesus' saving grace is sufficient, but this hasn't helped altogether or completely in this case. Now my husband is an A.A. member and we are finally getting results. Of course, we are still active church members.

Maybe you should read the article in *Look* magazine by Father Ralph S. Pfau entitled "Out of the Shadows," which appeared in the March 18th issue of this year. He too found A.A. necessary for sobriety and not all his church superiors agreed with him or liked it. Read what happened to him after sipping ordinary Communion wine.

Name Withheld

►Whereas, The newspapers report the increased use of alcoholic beverages by the youth of our country; and

Whereas, There has been considerable discussion on the correspondence page of the Lutheran Herald to eliminate wine from the Sacrament of the Lord's Supper; and

Whereas, A statement by Dr. Jordahl has been prepared at the request of the Church Council of our Synod and printed in the Lutheran Herald, upholding the use of wine rat
grape juice in the Lord's Su
the basis of Scripture:

Be It Therefore Resolved
Board of Deacons of Our
Lutheran Church in Minneap

(1) That we encourage th
of Our Synod to do all in the
to curb the harmful use of
beverages in our country;

(2) That Dr. Jordahl
Church Council of our Synod
mended on the statement t
issued on the use of wine in t
ment of the Lord's Supper;

(3) That a copy of the reso
sent to Dr. Jordahl, and that
theran Herald be asked to pr

Passed unanimously by the
Deacons, Our Saviour's
Church, Minneapolis, May 5,

*With the publication of t
on this subject which appea
page, we draw the discussion*
—The E

About the Urban Churc

►The article in the April 2
Lutheran Herald by the Re
R. Otterness, "Help for th
Church," was interesting, in
and to the point. It brings i
focus the importance of the re
Mission responsibility of the
tions themselves as well as
ested agencies.

Fortunately, the leader
Church, as well as other Pr
are becoming increasingly a
the inner city and borderline
are continually pumping new
into the outlying and suburba
gations, and that it is to ever
vantage to keep that source f
ning dry. They realize that v
ple are able to afford better li
ditions, they almost invariabl
into the so-called better neigh
and are often replaced by
more moderate means and o
religious and cultural bac
which brings added strain on
omy of the congregation. Th
it necessary to seek other me
able to continue to serve th
nity properly.

It is however, not so much
mission board can help the
tion, as how much the boar

congregations in a concerted
n of expansion and outreach.
an be made to realize that it
e a little and take a little, there
elling what the potentialities
e.

ARTHUR E. ALFSEN
Chicago, Ill.

ter of Scholarships

is the time of the year when
n high schools and also college
are considering the matter of
or the next year, whether they
tinue or not. Many worthy
eople cannot go on to school
ncial reasons. A few limited
lents are fortunate to receive
ips from one or more colleges,
not forget that they receive
ips not alone on industry but
God-given gifts and talents.
y scholarship does not rest on
alone. Ought we not find a
sis for scholarships in our
colleges, based on industry,
r, interests, activities, and
n life?
the scarcity of jobs available
resent time, many of our boys
ls are looking apprehensively
ew year. No job will mean no

PASTOR PAUL

nal "Thank You"

recent meeting of our state Lu-
Student Foundation there were
avorable comments on the rec-
n given by LUTHERAN HERALD
student ministry on our non-
campuses. Especially informa-
the recent articles by Mrs. Don-
dsen and Robert Larson.
s the wish of the directors that
ess our appreciation to you for
publicity. It gives prominence
phase of our church work and
ges the workers. Not the least
backing it gives these workers
ing on our campaign for finan-
pport. Incidentally, this is a
eeded help here in our ELC
here we must carry on our
appeals to each congregational

ERAN STUDENT FOUNDATION
NORTH DAKOTA
A. JOHNSON
irman of the Board

"Together We Fold Our Hands"

►It was indeed gratifying to read the letter from Dr. Schiotz in a recent HERALD, calling our attention to the 3% who cannot speak for themselves. Having listened to the overwhelming verdict in regard to our own child, we have since become very familiar with the lonesome, aimless lives that most of these children lead.

When you begin to falter under a great burden, you look first to the church. But nowhere did I find this group remembered in any way by the ELC. I learned that the State School at that time had no chaplain, but when the time came to place our child into the care of strangers we found there a very sympathetic and understanding chaplain from another Lutheran synod. He was a young man and must have given up many things in order to minister to these patients. I asked him, "How do you go about helping them?" He answered very simply, "Together we fold our hands, asking our Savior to attend us day by day, to give protection and strength, health of body, renewed comfort and faith in His abiding presence."

Not only does he minister to the children, but let's not forget that each child has a father and a mother who must go in and out of these buildings. Unless one has the assurance that the children are left there in the care of the heavenly Father, one can't bear it. So the chaplain becomes a bridge between the child and the parents; he prays for the children when they are ill and comforts the parents who are always in need of it.

Because one of our church colleges is this year host to the State Association for Retarded Children, we feel that our church members will take more interest in this open field. God gave these children nothing, He expects nothing in return; but of us and our children who have received an intelligent mind, He expects a great deal in return. He expects us to make use of it, to learn all we can, and to apply our knowledge to help everyone who is in need of help.

Last Christmas our pastor asked the members of his Junior Luther League to make scrap books for our boy from Christmas cards. We were very happy that in his busy life he remembered him and also that it reminded the children that not all boys and girls are privileged to spend Christmas with Mom and Dad around a splendid Christmas tree and to receive many presents.

Educators believe that it is good for normal children to mingle with the handicapped in order to learn compassion, tolerance, and kindness, so let's begin with the children. Then perhaps the next generation will accomplish more than we have in this particular area.

I have attended the convention of the State Association, but this year I will not be able to go. Will one of you do something really different this summer and attend that convention in my place? I assure you that you will meet another challenge for our Church and you will understand that we can't be laggards but must rather "strengthen stakes and lengthen cords."

"Together we fold our hands. . . ."

AGNES AANDEN
Beltrami, Minn.

Pro and Con

Segregation in the Church

The Christian Church will probably be the world's most segregated institution for some years to come.

Two blows for and one against segregation were struck last month by church groups:

Against

The 98th General Assembly of the Presbyterian Church in the U. S. (Southern) overwhelmingly opposed the use of church buildings as classrooms to circumvent compliance with the U. S. Supreme Court decision against segregation in public schools.

It declared that such use of church facilities was "not proper." Commissioners (delegates) also endorsed the 94th General Assembly's approval of the 1954 Supreme Court ruling.

The delegates took these actions in approving, 288 to 124, a majority report presented by the Church's Standing Committee on Christian Relations.

In accepting the report, the assembly also backed the denomination's Council on Christian Relations in its opposition to segregation and in its liberal views on other social issues. The assembly denied a request to abolish the council for its ventures into social, economic and political fields. The request was made by five presbyteries in Mississippi, Alabama and South Carolina.

For

In Greenville, S. C., the American council of Christian Churches, an extreme fundamentalist group, declared that segregation within the church "along racial, linguistic and national lines is not un-Christian nor contrary to the specific demands of the Bible."

In a resolution adopted by its executive committee, the council said "the so-called universal Fatherhood of God and Brotherhood of Man concepts advanced by integrationists were repudiated by Christ and have been rejected by historic Christianity."

"Attempts of church bodies to tell congregations and individual Christians that they cannot use their local properties for private or religious schools is simply an expression of the growing authoritarianism developing in American Protestantism," the council said.

For

In Capetown, So. Africa, the Rev. H. J. C. Snijders, moderator of the Dutch Reformed Church, said the Church must encourage its members and the public generally to accept apartheid (racial segregation) in South Africa.

He made the statement in a memorandum to the annual meeting of the South African Bureau of Racial Affairs at Stellenbosch in which he assailed white pro-African "agitators" and said the Church must "support the government in everything which promotes the welfare of the State and its subjects."

Mr. Snijders stressed it was "difficult for the Church to adopt any other attitude toward South Afric problems than the road of apartheid."

"There are separate races Africa and this must be ac a reality not caused by the wi but by an act of God," he is a fact that the principles tion are to be found in the there were no apartheid, the the whites would be compl nihilated by the blacks."

Episcopal Women Vote

Women participated in t convention of the New York Episcopal Diocese recently delegates for the first time i year history.

Among the some 1,000 cl lay delegates at the meetin Cathedral of St. John the Di 20 women and 22 women They had been granted the year to serve on vestries and gates to diocesan convention

HIGH ALTAR RE-DEDICATED—England's Queen Elizabeth II and Prince Philip (seated in the aisle at the chancel steps) were present with an overflow congregation at recent services which marked the reopening of the east end of St. Paul's Cathedral, London. The cathedral was almost completely destroyed by bombs in World War II. The high altar was dedicated at this service in memory of some 335,000 British Commonwealth dead of the two World Wars.
—RNS Photo

Sex Out

ne teach the Sixth Command-
thout any reference to sex?
, the question that a reinstated
education instructor in Cana-
ing to answer for himself.
h Grade religious education
the public school in Cobalt,
e suspended after the teacher,
Church minister, tried to find
t his pupils knew about sex.
ev. Helmut Wipprecht, pastor
t United Church, said he be-
hildren should have a basic
ge of sex to understand the
dment "Thou shalt not commit
"
nt his pupils home with three
questions to be answered for
their parents. The questions
How does a baby start grow-
hat does the term 'sex rela-
ean? What should I know
e biological side of sex?"
Principal Donald McGugan
children home with a letter the
y. In the letter he said there
n complaints and he was sus-
seventh grade religious educa-
sses until the school board
nsider the matter.
next week Mr. Wipprecht was
d as an instructor but told
must leave sex discussions out
curriculum.
ld a board meeting that par-
t not complained when he had
their children to obey, not to
hate. "But as soon as I was
o tell them to be pure, they
" he said.
ther the home nor the school
bout sex, he said, it would be
to teach the "meaning of puri-
girl by the time she reaches 14."
ver, he agreed to abide by the
ruling to make no further
mention sexual morality in his

lion for Missions

than $7,970,000 has been
by the Methodist Woman's
of Christian Service for its 1959
ary and other work in the
States and 32 overseas coun-

pledge, made at the society's
uadrennial National Assembly,
er $1,000,000 higher than that
by the women four years ago.

Among Lutherans

Missouri Reports Growth

The Lutheran Church — Missouri Synod had 2,351,805 baptized members at the end of 1957, according to the synod's Statistical Yearbook, which will be off the presses on June 1. The same source indicates that the communicant membership was 1,499,398.

The book shows the Missouri Synod now has 34 districts, 471 circuits, and is serving in 22 countries, compared with 33 districts, 329 circuits, and 17 countries 10 years ago.

Pastors now on the roster total 5,663, of which 4,293 are serving congregations. A total of 745 are serving in other capacities, while 204 are listed as graduates just entering the ministry.

The synod now has 5,857 congregations compared with 4,832 ten years ago. Average size of the congregations is 420 baptized members and 265 communicant members. A total of 425 parishes are vacant.

Parochial schools total 1,404, an increase of 200 over ten years ago. The enrollment is 140,622. The teaching staff totals 4,777.

There are now 14 Lutheran high schools in the synod with an enrollment of 7,435 and a teaching staff of 322. The synod's 23 colleges and seminaries throughout the world have an enrollment of 5,520, with 419 on the teaching staff.

Augustana Joins Council

By an overwhelming majority, the Minnesota Conference of the Augustana Lutheran Church voted to seek affiliation with the Minnesota Council of Churches.

Approval of council membership must be obtained from the denomination's Commission on Ecumenical Relations, which has objected to the affiliation because the council includes in its membership local church councils and individuals not directly responsible to denominational bodies.

A conference spokesman said the commission will work with the conference's executive board and the state council "to iron out any objectional features of the situation."

Should membership of the conference be approved, it would be the first Lutheran body to affiliate with the council. A number of Lutheran congregations now support the council and participate in its programs.

LOOK-ALIKES—When this picture of a discussion group at the Lutheran Student House at Iowa University was published in Lutheran Herald on April 15, the editors were sure that the pastor in the middle was the Rev. Donald Hetzler, campus pastor. Later investigation revealed that the discussion leader is the Rev. Clifton Weihe, ULCA pastor of New York City. His double, Pastor Hetzler, is shown in the portrait.

INAUGURATE NEW SOCIETY—Leaders at the first meeting of the newly-organized Lutheran Society for Worship, Music, and the Arts were Dr. A. R. Kretzmann of Chicago, speaker for the occasion; Dr. Clifford Ansgar Nelson, St. Paul, Minn. pastor, toastmaster; and Dr. Johannes Riedel, University of Minnesota professor, one of the organizers. The group plans its first annual conference this month (see story).

Worship, Music, Art, Society Plans Conference

Musicians, architects, writers, scholars, artists, theologians, pastors, and parish workers will converge on Minneapolis June 18-21 for the first annual conference of the Lutheran Society for Worship, Music and the Arts.

The conference, which will be held on the campus of the University of Minnesota, will include dozens of workshops in the related fields of the society as well as art and sculpture exhibits and performances of cultural works.

One of the highlights of the conference will be a performance of the "Passion According to St. John" by J. S. Bach. More than 200 singers and the University Summer Symphony orchestra will unite in presenting the work. Another cultural high point will be the production of the play, "Sign of Jonah," by a German Lutheran pastor, Gunter Rutenborn. Director of the drama will be Dr. Esther Olson of Luther College, Decorah, Ia.

Sponsors of the conference, the Lutheran Society for Worship, Music, and the Arts, was a direct product of the LWF Assembly in Minneapolis last summer. At that meeting several musicians discussed the possibility of the organization and appointed a temporary chairman, Daniel Moe, director of choral music at the University of Denver. Late in 1957 Mr. Moe led 25 persons, representing all Lutheran synods, in the founding of the society.

Included in the founding committee of the society were the following ELC members: Dr. Oscar Overby, director of the ELC Choral Union; Dr. Paul Ensrud of St. Olaf College; Dr. Johannes Riedel of the University of Minnesota; Mr. Bartlett Butler of Luther College; Mr. Daniel Moe of Denver University; Ruth Olson of Augsburg Publishing House; the Rev. Johan Thorson, Willmar, Minn. pastor; and Gerhard M. Cartford of th Seminary staff.

Twelve commissions will work of the society, meeting d year and reporting to the an ference. The organization als to publish a semi-annual jour series of pamphlets on worshi arts. More than 300 individ already joined the society a members. Sessions of the an ference this month are open terested persons.

"A full commitment to excellence" was called for by Dr. A. R. Kretzmann, Chicago Lutheran pastor, who spoke to the introductory meeting of members of the Lutheran Society for Worship, Music and the Arts in Minneapolis May 14. He urged members of the society to help combat the "cult of the trivial" in the Church and restore "vigor and discipline to habits of study and appreciation of beauty."

The Minneapolis dinner meeting was the first assembly of members of the inter-synodical society preparing for its first annual conference this month.

Operation Dorcas

Lutheran women's groups nation are engaged in a new to provide clothes for Arab children in the Middle East.

So that the youngsters will propriate "Arab-fashion" clo school, they are sewing garm from patterns made in Jordan.

The program is called the Project"—named for Dorcas an of old Joppa, who made "coats and garm the poor according to Acts 9:3

The Rev. Ove R. Neilsen, executive secretary of Luthera Relief, Inc., which sponsors gram, said it is designed to ginner school children aged seven "at a time in their li the new clothing will help dignity of the individual c give him a greater feeling o in the trying situations of life gee camps."

For many children, he ad garments will be the first new they have ever had.

Clothing Shipments Decl

A sharp decline in contrib used clothing for shipment to needy has been reported by World Relief, Inc.

Bernard A. Confer, executi tary, said collections during three months in 1958 have to the second lowest figure i five years.

Receipts reported for January March by the agency's seve houses totaled 237,935 poun 778 pounds less than the am lected during the same pe year.

Olaf Cartford, Wadena, Minn. r, is shown at the microphone portion of the dedication service w Minnesota Lutheran Welfare Rev. Fredric Norstad of Luther as dedication speaker. The large ymbolizing faith, hope and love manently placed in front of the

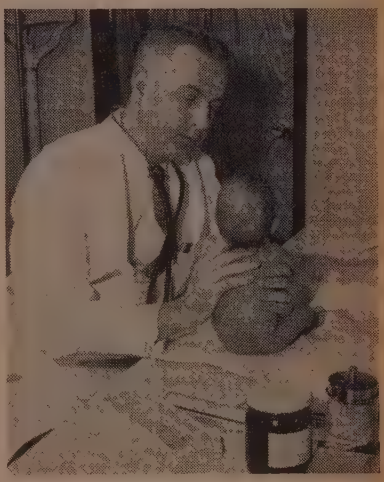
ota Lutheran Welfare Dedicates $500,000 Building

day festival of dedication was on May 6 with dedicatory the Minnesota Lutheran Wel- ety's new half-million-dollar

d at 24th and Park Avenue apolis, the new center is de- give clients and workers the possible privacy. Each of the services of the society is a unit and has its own small room. Each caseworker and and counselor has a private, oof office which doubles as an ing room.

ed by Sovik, Mathre and As- Northfield, Minn. architects, the building is of modern design and all located on one level. There is a large center lobby and meeting room surrounded by the various wings of the building.

More than 50 staff members are provided for in the new building. Lutheran Welfare Society is supported by all Lutheran synods in the state except the Augustana Synod and the Synodical Conference churches, who conduct their own programs.



Dr. Detlof Olson examines a baby at the well-baby clinic conducted by the Lutheran Welfare society. More than 800 clinic visits were made by babies in 1957.

Mrs. Jans Vitans, adoption case worker, speaks to Twin City church workers meeting in the center chapel.

Daniel Smith, social worker with older children, observes a child in the play therapy room at the new Lutheran Welfare Center in Minneapolis.

Within the ELC

Montana Ground-breaking

(see cover)

Members of American Lutheran Church, Baker, Montana, formed the outline of their new church and educational unit at recent ground-breaking ceremonies. Al Hansen, donor of the new site, turned the first sod. The building now under construction will seat 300 in the nave and 200 more in the overflow assembly hall. The two-story educational wing will include 14 classrooms, offices, and kitchen facilities. Carlo Di Cicco, professor of architecture at Montana State College, drew the design of the church. Pastor is the Rev. Oliver L. Jones.

LFC-ELC Joint Parish

After several months of negotiations, an ELC church and two Lutheran Free Church congregations in Wisconsin have issued a call to one pastor.

Nidaros (LFC) and First English (ELC) of Ashland, and Bethesda (LFC) of Bayfield, Wis., have agreed to the following stipulations to effect this joint project:

(1) The three congregations will be served by one pastor, the Rev. Donald Helland.

(2) Each of the congregations will remain a separate unit, governed by its prevailing constitution, and will support the program of its synod.

(3) The organizations may remain separate, though plans are being made for the confirmation classes and Luther Leagues of the two Ashland congregations to unite.

People

Dr. S. C. Eastvold, president of Pacific Lutheran College, was cited for outstanding leadership in the field of Lutheran education recently when he received the Lutheran Brotherhood's J. A. O. Preus award. The award included a $2,000 gift. Dr. Carl F. Granrud, president of the life insurance society, presented the award at a PLC chapel convocation.

The Rev. Cameron Hoff of Santa Monica, Calif. and **the Rev. George Strum** of Clear Lake, Ia. were recently selected as commanders in the chaplain's corps of the Naval Reserve.

Mrs. Mabel Sihler has recently been appointed supervisor of the Films Department of Augsburg Publishing House, replacing Mrs. O. G. Malmin

who has been serving on an interim basis. Mrs. Sihler was formerly an administrative assistant in the Department of Education of the ELC. The Augsburg films department, organized early in 1956, now has a library of more than 1,000 film and filmstrip titles.

Miss Margaret Habbinga was recently installed as a parish secretary at Richland Church, Richland, Wash. Also added to the staff of the parish was **Ervin Johnson** as minister of youth and visitation. **Miss Eileen Larson,** at present at Houston, Minn., will become a part of the church's staff on August 1, as parish worker and religious education director. The Rev. J. R. Reitan is pastor.

The Rev. Henry Roufs, formerly of Landa, N. Dak., began his pastorate last month at Hope Church, Fargo, N. Dak., a new Home Mission parish.

Cyrus M. Running, head of the art department at Concordia College, Moorhead, Minn., won two purchase awards for his oil paintings at the biennial exhibit at the Walker Art Center, Minneapolis. Works from six states and two Canadian provinces were included in the showing.

The Rev. J. N. Midtlien, assistant pastor at Grace Church, Eau Claire, Wis., was honored by his parish on the occasion of the fiftieth anniversary of his ordination. Pastor Midtlien and his daughter are now on a six-week trip to Norway.

Mr. A. J. Henryson, Story C
was honored at a testimon
held at Huxley, Iowa, Apri
occasion was his retirement
Board of Directors of the
Old People's Home, on whi
served for forty years, most o
chairman of the Board. The
J. Bringle presided at the d
C. L. Nasby and Mr. Roy
represented The Evangelical
Church.

Obituaries

The Rev. H. L. Obrestad
denly of a heart attack in
at Tracy, Minn., on May 3
of 49 years. He was born Jan.
in Chicago, Ill. He was gradu
St. Olaf College and Luther
He was ordained in 1936. Be
ing to Tracy he served past
Coeur d' Alene, Ida. (193
Shore, Milwaukee, Wis.
and was a chaplain in th
States Navy from 1943-46.
married to Lois D. Oden
Under Pastor Obrestad's
three congregations in Tra
united into one church.
Church near Tracy is also pa
parish. Funeral services in t
Church were conducted by
Kenneth Ford of Kenneth, Mi
Dr. E. C. Reinertson preachin
was in Minneapolis. Survivor
his wife, two sons, and two d

The Rev. Christian S. Va
April 11 in Minneapolis, at th
90 years. He was born Septe
1869, at Trondelag, Norway,
to the United States as a boy.
ied at Grand Forks College a
burg College and Seminary.
ordination in 1901, he served
in Camrose, Alta., Canada
Muskegon, Mich. (1903-09); I
(1909-11); and Zion Church,
Ill. (1911-20). After a brief
at Lyle, Minn., he was called
among Jewish people. He s
executive secretary of the Zio
for Israel for 17 years, and late
for the same organization as
representative. He was a me
Bethany Church, Minneapoli
funeral services were condu
April 14.

tremendous demand for our acation Church School course, Holy Law," has completely d the facilities of the pub- Wartburg Press. All original es of use were entirely too d subsequent reprintings have pt pace with the orders.

sincerely regret the inconveni- o schools unable to get certain als.

are grateful for the enthusiastic ion of this first joint VCS . Work on the 1959 course, We Believe," is well ad- d. It will be ready early and in ties to serve every school plan- o use it.

Board of Christian Education
Augsburg Publishing House

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rits of the propositions advertised ve not been investigated and the nservation Service assumes no re- ty in the matter. Send your ads munications to: The Parish Conser- rvice of The ELC, 422 South Fifth Minneapolis 15, Minnesota. (Refer mber when inquiring.)

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es

brick store bldg. in N. Minn. town. a main street. Lutheran community. 000, ½ down and easy terms on 565-1C

FOR RENT

oom, furnished apt., from June 1 to 2 blks. from Luther Seminary. 565-2B

WANTED TO RENT

Seminary student who will be serv- ship in Ascension Church, Milwau- from Sept. 1, 1958 to Sept. 1, 1959, rent either furnished apt or house eriod in Milwaukee. 565-3B

POSITIONS WANTED

woman graduate of LBI desires job worker—especially interested in ucation and youth work. Or would of any kind in children's home or e's home. Have been trained in both d institutional work 565-4D

ana Academy graduate wants organ- ry position from June 3 to Sept. 5. words per minute; no shorthand, phone. Experienced. 565-5D

college student, looking for parish position. Has had music courses. Minn. but would consider nearby 565-6D

arian with 7 yrs. exp. general prac- es position in S. Minn. Prefer to with older veterinarian about to re- erences available. 565-7E

ate of MacPhail School of Music in-

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Bookmarks

Dad will like the convenience of a "Klippon" bookmark for his reading. The metal clip fits over the edge of the book cover, the grosgrain ribbon marks the place. Boxed. 50c each

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For Dad's dresser or desk, a pewter replica of a Viking ship to hold pins or paper clips. Just 3" long. $1.00

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No. 45F1118—Solid mahogany bookends, ebony finish, with an oak cross in a light finish attached in relief. The bookends are 5x6, attached to felt-covered metal stands. Boxed. $3.95

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No. 10H3514
10c

No. 15H5518
15c

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No. 8540—Very neat and trim for Dad. The bar with mounted cross is gold plated. An "alligator-clip" holds tie in place. Boxed. $1.10
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Augsburg Publishing House, Minneapolis 15, Minnesota

terested in vocal or band position—in school or church. Available June 15. 565-8E

Man 29 yrs. old with 3 children desires managerial or salesman position. 8 yrs. exp. as pharmaceutical salesman; knows merchandising. References. 565-9E

Luther Seminary student desires part-time work on a yr.-round basis beginning June 1. Would like youth work or helping pastor with various duties in Twin Cities. 565-10E

Middle-aged man and wife desire position as janitor in home for aged, hospital, church or other institution. 565-11E

HELP WANTED

New hospitals in county seat towns in Kans. and Neb. need general duty nurses. Liberal fringe benefits. Salary: $275-$325. 565-12F

Large Lutheran church in S. Minn. city near Twin Cities desires secretary. Excellent position. 565-13F

High school girl wanted to do housework for summer months in modern home in town near Sioux Falls, S. Dak. 565-14F

Housekeeper wanted (30-50 yrs.). 2 adults both employed, 2 school children; to live in; private room. 7 room modern ho trical appliances. State age, salary, and send picture.

Middle-aged housekeeper wante in and help in minister's home in on lake; good salary; 1 child.

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Couple needed to manage Good Home in NW Wis. Will be open S bed patients. Extra help furnished fo and ironing.

Mature couple to serve as full-t houseparents in children's home in casework supervision; adequate s quired by June 15th.

Certified internist to rent office a ining room space in completely clinic to open Aug. 15, in city with trade area of 75,000. NE S. Da ern hospitals; good x-ray and lab No investment needed.

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Changes of Address for ELC Pastors

J. Wm. Carlson, 2152 Holbrook cord, Calif., 5-9-58

Luther T. Gabrielsen, Office of B lain, 3306th Pilot Training Grou Bainbridge Air Base, Georgia, 5-9

L. T. Reishus, Nevis, Minnesota,

Newly Ordained

Richard A. Larson, 904 10th Str Lake, Iowa, 3-11-58

Announcements

Wanted to buy: 100 copies of th dia Hymnal, music edition. Write: ley Gjervik, 5339 Kalanianaole Hw lulu 16, Hawaii.

Wanted: A used altar and lectern day school assembly room. Write M Maland, R.R. 2, Box 63, Blue Ear

Rocky Mountain WMF luncheon May 27 issue) has been changed f 19 to 20.

Want Ad

Rate: $1.00 a line, minimum charge

For sale: 20 used Pews, dark oak twelve foot lengths; also complet furnishings. Bethlehem Ev. Luth. Roy C. Johnson, Sec., Lakefield, M

Each Sunday listen to

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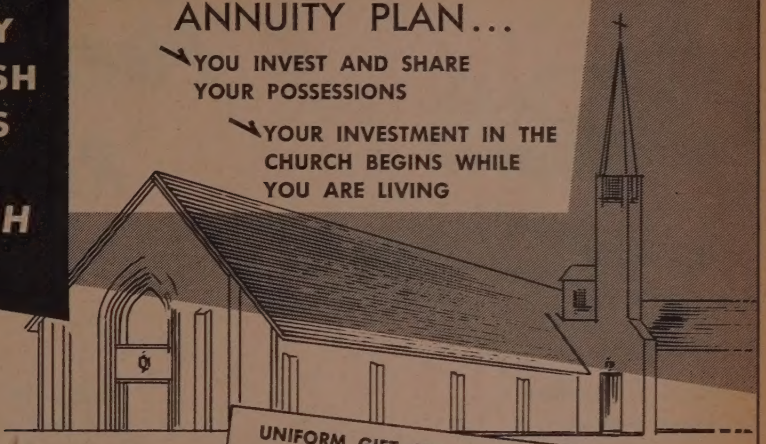

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85	7.4%
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Age of Older Life

Age of Younger Life	90	85	80	75	70	65	60	55	50	45	40	35	30
90	7.2	6.8											
85	7.2	6.2	5.8										
80	6.6												
75	5.9	5.7	5.4	5.1									
70	5.3	5.2	5.0	4.8	4.6								
65	4.8	4.8	4.7	4.6	4.4	4.3							
60	4.3	4.3	4.3	4.3	4.2	4.1	4.0						
55	4.0	4.0	4.0	4.0	4.0	3.9	3.8	3.7					
50	3.7	3.7	3.7	3.7	3.7	3.7	3.7	3.6	3.6				
45	3.5	3.5	3.5	3.5	3.5	3.5	3.5	3.5	3.4				
40	3.3	3.3	3.3	3.3	3.3	3.3	3.3	3.3	3.3	3.3			
35	2.8	2.8	2.8	2.8	2.8	2.8	2.8	2.8	2.8	2.8	2.8		
30	2.8	2.8	2.8	2.8	2.8	2.8	2.8	2.8	2.8	2.8	2.8	2.8	2.8

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In a tiny village in Yugoslavia, solidly Catholic, young John and Anna Olesh are attracted to Protestantism by a missionary who visits their home. Here, written in novel form, is the intensely interesting true story of their struggle to seek and understand the truth in the face of opposition from church, family, friends and even civil officials.

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husband's viewpoint, who takes a serious look
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courage to stand on his own feet and make a ha
sion, he finds his wife matches his courage w
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erations by the mountain folk of the South. Th
are humorous, as the characters outwit wild
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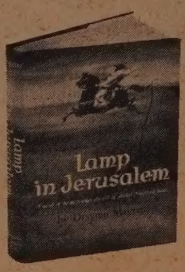

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